Calon Arang has a complex values in Bali. This can be seen from the number of Calon Arang manuscripts (texts) stored in various places in Bali, including in the institutions of the Faculty of Literature, Gedong Kirtya, and abroad in the Netherlands. For the purpose of this study which is to obtain the authentic and oldest Calon Arang text, the tracking was carried out to these places using the method of text study (Philology). With the aim to that values in the text of Calon Arang can be understood, it is therefore necessary to understand the value of the text as contained in the text of Candidate Arang Lor 5387/5279 which dates to 1540AD, namely in the Gelgel era, the oldest discovered during this research. Calon Arang harbor the Hindu Buddhist cultural and religious values of his day so it is important to express the Shiva-Tantric and Buddhist values contained in the text with the content analysis method. The findings obtained from the study of the text of Calon Arang is varied and it was copied from time to time. Base on philology findings the text of Calon Arang 1540 AD contains cultural and religious values in the Gelgel era, namely Tantric-Shiva and Buddhism. That values live and develop up to now as a breath of Hinduism and Balinese culture which is known to be sacred and religious as seen in the storyline and dialogue of Buddhist Mpu Beradah with all of its students such as Calon Arang, Lenda, Lendi, Guyang, Larung and to the King Erlangga.

Keywords: Calon Arang, Shiva-Buddha, tradition, literature
I. INTRODUCTION

After the Old Javanese literature in Java developed from the 9-14th century, then the Old Javanese literature developed in Bali as a continuation of the Old Javanese tradition. There are two literary currents that emerge (1) continue writing Old Javanese traditions by copying existing literature such as the Mahabharata, Ramayana and (2) transforming Old Javanese literature into younger and more well-known literature in Bali. This stream is called the pem-Balian process, which is mem-Balikan Old Javanese literary works that had previously existed into Balinese literature at that time from the codes of language, literature and culture. Language code means that there is a change in the use of language that was originally in Old Javanese and then adapted / changed into Kawi Bali or Balinese, literary code that is by the use of Balinese literary forms such as peparikan or geguritan and other forms, and cultural codes of Balinese cultural input elements that literary work. For example, the Babad Dalem was changed into a more local such as the Babad Arya Tabanan and Babad Mengwi.

To more clearly the importance of Bali as the heir and continuation of the Old Javanese tradition as conveyed by Zoetmulder (1974), Bali was influenced by Javanese culture as the successor to the Old Javanese tradition called Javanization. Because as a preserver of the Old Javanese tradition, we are indebted to Bali because Old Javanese literature is saved until this day. There is also the Javanization process coupled with Balinization (read Suastika pem-Balian) in the Balinese palace and literary activities which further highlight the strength of Bali in terms of language, literature and culture (Suastika, 1997).

II. METHOD

The study used qualitative methods, with steps such as the following: data collection techniques, analytical techniques, and research results writing techniques. The data collection was undertaken by observation, interviews, and study of texts (manuscripts), the analysis technique was done by comparing the existing manuscripts, then selecting the manuscripts used as the basis for understanding the contents of the text (content) that meets Philological standards, namely old and complete manuscripts, manuscripts 1540 AD The technique of writing the results of research conducted by descriptive qualitative method, then draw conclusions from the description of the content.

III. RESULT AND DISCUSSION

3.1 Calon Arang Manuscripts in Bali Tradition

The manuscripts of the Calon Arang are almost all from Bali, despite the story of the Old Javanese tradition of the Erlangga Kingdom in Kediri. Calon Arang text were written in various literary genres. Prose manuscripts LOr 4562, 5279, 5387, 4561, 10,789 (4), 12,968, 13,065, 14,784, 14,778, 14,924 and 14,946. Poetry manuscripts (sekar madia) LOr 3581 (1), 3963, 3784 (1), 10,471, 4564, 4565, Poetry (sekar alit) LOr 3948 (5), 4566, 4567, 3612, 4568, 4569, 9594, 13,898, 13,990, 14,826, 12,977, 10,668, 11,319, 13,828, 3746 (35), 20.XXX (transcription of LOr 3746 (35), 13,787, 15,020, and 15,461. Decree of LOr 31.89, 5156 (2), 5160, 5288, 5369 (4), 9085, 9514, 9566, 9767, Kit 809/192.

There are various variations of the names of Calon Arang, Sang Rangda, Sang Randeng Girah, Calwan Arang and Sang Calwan Arang (in Bali it is named Walu Nateng Girah).

The LOr manuscripts above is stored in the library of Leiden University and the manuscripts originally came from various places in Bali and there is a collection of Lombok, namely Lor 5357/5279, as the oldest manuscripts which uses archival elements. The words are only known in the text such as the word angepyak , angijig-ijig. Besides that, the presence of colophons mentions it iti katatwanira sira sri Mpu Baradah duk aning semasaneng lemah
tulis, samapta teles sinurat ring semadri camara. Umahyan angilen angungkuli wway harung hana ngka isaka 1462 (1540 AD) and so on. This place can be estimated in a hermitage at the foot / slope of Mount Agung in Bali because there is the name Semadri Camara in the Old Bali era. Tenth Manggala kamacapanika paroh terang, the calculation of the seventh day of sukra (Friday), the fifth day of umanis, the eighth day of Sri, the sixth day of Wurukung, the third day of Dwara (kajeng), the ninth gigis, the fourth day laba, kuwawu ring kawi wuku, pratiti, sadayatana (twelve). Thus the completions of the holy work / sang hyang lipyakara was written. To be nurtured for people who are willing to learn literacy, mistyping, less and more to be forgiven by those who know about the rules of literature, because they are young, forcing to know writing major literature, intends to borrow unsuccessfully. Om Sri Saraswati means good luck. Om (God), wish a long life for the writer and those who have major literature (this), good luck.

In the development of literary history in Bali, especially about the Calon Arang in the understanding of society is different in each era, so that raises the variety and versions of the Calon Arang, especially in terms of genre (form) and understanding of the Calon Arang figure. There are genres of prose, hymns, geguritan, keputusan (tutur). This is evident from the title of Calon Arang, Bharadah Carita, Rangda Kasihan. Neither of a number of the oldest Calon Arang manuscripts was written in 1540 AD and the youngest was kakawin written in the 1990s.

The peculiarities of each Calon Arang manuscripts highlight the diversity of community understanding and function of its manuscript, in the Balinese tradition the manuscript has links to Balinese culture and the function of magical religious manuscripts as indicated by different distinctive themes, such as the Calon Arang Text Lor 5387/5279 is a text that was born in the Gelgel era in the context of the era has a religious function as lipyakara (holy book) and that era was also born painting with the themes of Calon Arang by mentioning Setra Gandamayu, a grave in the Gelgel Kingdom and as a shadow play Calon Arang, and plays for performing arts. Literary manuscripts with others influence each other especially text Lor 5387/5279 to other manuscripts in terms of intertual, namely aspects of language, literature and culture. In fact, it appears in the parama of Calon Arang Kirtya 1047 text Lor 5387/5279 used as an example (as a hipogram) in inspiring the birth of the next Calon Arang and as a model of adaptations in the Balinese literary tradition.

3.2 The Contents of Calon Arang
Following is a synopsis of Calon Arang Lor 5387/5279, from pages 1b to 51a
- The story begins with a description of a Buddhist priest named Mpu Bharadah in Lemah Tulis, having a daughter named Wedawati, daughter of Wedawati who was very sad because her mother died. He always goes to the grave to his mother's place. Finally, Mpu Bharadah ordered the hostel to be moved to the cemetery (1b-5b).
- There is a figure of Calon Arang from Girah Village, very evil, have a black magic. Having a daughter named Ratna Manggali, a teenager who deserves to marry, but no one wants to propose to her because people know her mother is practicing magic. Due to the ferocity of magic, many people on the outskirts of the kingdom of Kediri died (6a-11b).
- King Erlangga held a meeting in the Kingdom of Daha, so that Rangdeng Dirah was killed, because it became a source of disease in the kingdom. Instead the king held a prayer to Sang Catur Bhuja. Finally, with the approval of Sanghyang Catur Bhuja and witnessed by Sanghyang Agni, a revelation was given to Mpu Bharadah to kill Calon Arang (12a-19a).
- Mpu Bharadah's trip to Girah, passing through villages full of corpses and meeting two students of Calon Arang Si
Mahisawadana and Si Wekslook, Mpu Bharadah revived dead bodies, Mpu Bharadah could defeat Calon Arang with his magic knowledge. Calon Arang given a lesson, Calon Arang get heaven (19a-25a).
- Then Mpu Bharadah met with his student Mpu Bahula in Girah (25a-26a).
- Mpu Bahula went to the kingdom of Daha, facing the king who was presiding over the royal court. Present were chief minister officials, Patih Amangkubumi, Rsi, Bujangga, Priest Shiva and Berahmana (26a-26b).
- King Erlangga and his Empress, the governors visited Girah to pick up Mpu Bharadah. And then make a ceremony / ritual purification (prayascita) in Girah.
- The King and Mpu Bharadah returned to the palace (29a-29b).
- King Erlangga and Mpu Bharadah arrived in the kingdom of Daha, the King desires to be a disciple of the priest apart from world life (29b-30b).
- The Adiwarsraya ceremony, which is the coronation of being a disciple of the priest, a religious dialogue takes place between the king and the priest (31a-34b).
- Farewell ceremony and the handover of tribute by the King to the priest, and the priest goes to Lemah Tulis accompanied by the governors and dignitaries (34b-35b).
- The kingdom of Erlangga (Daha) is prosperous, giving rise to the desire of the king to live his life as a priest. Followed by the desire to divide the kingdom into two (36a).
- Continued the king who was happy and prosperous, his territory from Malay to Sumbawa was called Nusantara (36a-35b).
- The king sent Kanuruhan before the Reverend Bharadah to convey the plan for the division of the kingdom in Java and Bali (37a-38a).
- Reverend Bharadah came to Bali to ask permission from his elder brother named Mpu Kuturan, to put an Erlangga’s son as king in Bali. The villages mentioned by Mpu Bharadah in Java and in Bali (38a-39b).
- Mpu Bharadah is sending the disaster to his elder brother (Mpu Kuturan) with a flood of itchy ants until the priest finishes his yoga (39b-41b).
- Mpu Bharadah failed to bring the king’s mission to Bali, and conveyed his failure to King Erlangga. On his return Mpu Bharadah failed to cross the ocean (the Bali strait) because his boat get sank (42a-43a).
- Finally, the king convened at the center of the kingdom attended by royal officials including the Chief Minister, Patih Amangkubumi, Rangga Kane Mpuan, Sang Maha Pandita Berahmana, and Resi. When it came Mpu Bharadah reported the failure of his mission (43a-43b).
- The plan to divide the Daha kingdom into two parts, namely the Jenggala and Kediri kingdoms. Then proceed with the appointment of two kings by Mpu Bharadah (43b-45a).
- There was a conflict between the king of Jenggala and Kediri, a war almost broke out, but Mpu Bharadah was defeated by sanctions to each of the disputing kings (45a-48a).
- The division of the kingdom is continued by the division of the patih and kanuruhan (arya) (45b).
- The ministers follow the priest's journey, namely living the life of being a student and pastor (45b-49b).
- At the end of the manuscript of Calon Arang. The kingdom of Daha has prospered and King Erlangga has lived the life of being a priest. Mpu Yajnaswara, a son of Mpu Bharadah received the inheritance of the Semasana Lemah Tulis and the property contained in it (49b-51a).

The synopsis above is the core flow of the Calon Arang. There is an additional flow as an explanation or additional core flow above. Also in the form of dialogues such as the greatness of King Erlangga, and his power with the length of the territory under his control. Description of the beauty,
the names of plants in the garden, religious descriptions or dialogues and ceremonies in the form of symbols. The additional flow is as follows:
- Description of Wedawati’s sadness when she was hurt by her stepmother and quarrels with her stepbrothers (2a-5a).
- Description domitory activities in *Lemah Tulis*, starting from leveling the ground followed by a purification ceremony (*bumi sudanen*) *prayascita*, planting various kinds of ceremonial plant trees, flowers and others (5b-6c)
- Description *Calon Arang* worships Dewi Bhagawati (Durga) at the grave, her visit to the grave with her students to *aneluh* practice by dancing in the grave (6a-10b)
- Description of the ferocity of the *Calon Arang* students who do not know humanity towards the residents of the Kingdom of Daha (12a).
- *Mpu* Bahula marriage description with Ratna Manggali and various marriage dowry (16a-17b).
- Description of *Mpu* Bharadah's journey when he found corpses on the road and revived him (*meruwat*) (19a-21b).
- Secret War between *Calon Arang* and *Mpu* Bharadah (23b-25a).
- Raja Erlangga's trip to Girah Village, there is a protrusion of the beauty of the villages that are passed (26b).
- Description of teacher salaries and student acceptance ceremonies by *Mpu* Bharadah (*Adiwarsayu*).
- *Mpu* Bharadah’s religious dialogue with King Erlangga about the purpose and meaning of life (32a-34b).
- Description of the so-called Archipelago region (36a).
- The villages through by *Mpu* Bharadah passes from Daha to Silayukti (Bali) (38b-39b).
- The beauty of the place and the sound of music when the coronation of Raja Daha (Kediri) and Jenggala.

3.3 The Values in the *Calon Arang*

a. Historical Value of Java - Bali

The historical value mentioned in the *Calon Arang* manuscript is related to historical events in the kingdom of Kediri (Daha) when ruled by King Erlangga. As is known in the history of Java-Bali the purpose of creating *Calon Arang* as a retelling of old stories, stories about the greatness and grandeur of the King Erlangga, because Erlangga is a Balinese son who moved to Java. King Udayana ruled in Bali 989 AD. His full name is Sri Darmodayana Warmadewa who married a Javanese princess named Gunaprya Darmapatini who gave birth to Erlangga. Bali era was held by the Warmadewa Dynasty. The inclusion of Javanese culture was very strong at that time, especially in writing inscriptions that were previously in Old Balinese and then replaced with Old Javanese (Goris, 1962).

When he was adult, Erlangga went to East Java, in Bali when it was ruled by his brothers named Marakata and Anakwungsu.

During Erlangga’s marriage, bloodshed occurred which resulted in Teguh Darmawangsa being killed, but Erlangga wandered into the forest and finally was able to reunite his powerful kingdom in Java in 1037. Kediri Kingdom was a powerful kingdom in East Java. In 1042, Erlangga lived life as a priest and died in 1047 (Moens, 1950; Muljana, 1979)

In Bali the power was held by his older brother, Marakata and Anak Wungsu. Power is exercised entirely by the Wungsu Child with the royal center in Tampak Siring. When the government was occupied by the Warmadewa Dynasty, the influence of Old Javanese was very large in the field of Old Javanese in the inscriptions issued by King Darmo Udayana and his empress Gunapriya Darmapatni (Kempers, 1991)
Next, the failure of Mpu Bharadah's mission to place one of Erlangga's sons in Bali was because in Bali already held by his brothers named Marakuta and Anakwungsu. Therefore, Mpu Kuturan as the royal advisor in Bali at that time rejected the proposal. Finally the regional power in Java was divided into two punang eriki jawaki pinarwa (43b), aramaneng Janggala-Kediri. In the text of Calon Arang 1049 version, the names of Erlangga's sons are Jayabaya and Jayasaba (43b).

The area that Mpu Bharadah passes from Java to Bali (Banten) to Silayukti Bali is from the Semasana Lemah Tulis Dormitory through land equalization, purification (prayascitanon) built the building surrounded by flowers, gardens for ceremonial facilities. Mpu Bharadah's daughter Wedawati often went to the cemetery to settle there. The grave as a place for burial, as Dewi Bhagawati (Durga) is her god.

Then from the beginning the text had implied the purity aspects of Mpu Bharadah built the Semasana Lemah Tulis Dormitory through land equalization, purification (prayascitanon) built the building surrounded by flowers, gardens for ceremonial facilities. Mpu Bharadah's daughter Wedawati often went to the cemetery to settle there. The grave as a place for burial, as Dewi Bhagawati (Durga) is her god.

The magical atmosphere felt by Wedawati in the graves of many corpses and under a large banyan tree, met with 4 corpses that were caused by the black magic. When her child want to breastfeed but her surrounded by itchy ants. Wedawati walked slowly toward the burning place of her mother's corpse, sat under the shade of Kepuh tree, cried mentioning her mother, “pick me up, mother.

Finally the Priest Bharadah as Buddhist priest moved his dormitory to his grave, house and dormitory for a resting place. Cleaned and leveled the ground then set up a hall, the main living room, a small house, multilevel doors on the edge. Plant hedges trees are lined up, padma and pete-petetan, there are angsoka, andul, surabi, cape, kamuning, campaka, warsiki, ansana, jering, and young leaves nagasari. Types of cabol atuwa, gambir, jasmine, caparnuja, kuranta, terinaka tree, china, teleng, wari dadu white flowers, orange, string flowers, red lotus, turmeric sabrang, king spinach, suluh spinach, rooted plants (ikut lutung), stringy plants, golden rara (rara melayu), white chrysanthemum, yellow chrysanthemum, lungid sabrang, horse cart, kencana tree (gold carp), croton tunjung, fig tree in the corner, very complete various kinds of flowers and various types of flowers,
pandanus janma, following the religious way of life in the dormitory.

The Priest Bharadah was confronted by his young and old students studying Sang Hyang Darma, at the next stage of life, the king relinquished his power and gave up his authority to his two sons to rule in Janggala and Kediri (Daha). After the King relinquished his mastery to Mpu Bharadah through the Adiwarsraya ceremony, following the priest with the desire to follow the noble priest would also study the Sang Hyang Darma, asking to receive good teachings. Letting go of lunia thoughts, understanding the teachings of the law, releasing evil thoughts, adultery, world prohibitions, greed, loss of consciousness, greed, loss of self-control, creya, great love, sadness, friendship, wise, strong thoughts by my master's grandchildren.

Furthermore, the desire to learn in order to tumaki-taki Sanghyang Darma feel the Sanghyang Darma, follow the path of death and destination, know the contents of heaven and hell, the entry and exit of the big and small world (pasuk wetuning buwana agung alit) know the main road, the straight path and branches that should be known by perfect people and found by people who walk there (the term Sang Wusman means perfect people, people who end, and reach the end) according to the words of King Erlangga to Sang mahamuni rahayu dwu wuwus, kita pwa rumegeping Sang Hyang Darma.

After completing learning Sang Hyang Darma there are also learning besides Sang Hyang Darma, also understanding tapa, that is atapeng raiya mwang atapeng giriwana dan catur asrama winararhakena tivrnya, agrahastana, awanaprasta, abiksukana, berahmacarina. It means agrahastana wiku with a wife and child. Wanaprastha means adukuh tengahing alas geng. Mary amangan yan tan alihnya anggrengut sukut godong kanan dukuhnya. Matya uripa tan kencah saking sana. Ikang biksuka ngarania ikang mahapandita muki. Berahmacari, ana suklabrahmacari, tan tresna brahmacari ana sawala berahmacari, ana berahmacari temen.

Kita sang prabu tapanteng raiya, ingataka kena haywa malupa following the behavior of the past, nobody should reduce and add to the whites of the world that existed then. That which did not exist in the past should not exist now, which understands that you have seen, obey by you, do not pay attention to your people. There are Dewaseana, Rajasasana, Rajaniti, Rajakapakapa, Manusasana, Siwasasana, Retisasana and Adigama. My son enjoys in the realm not only in Java but also in the archipelago. That is the character of Sang Hyang Darma knowing the secret of life and death, knowing heaven and hell, knowing the world and its order (33a-33b).

Then the Calon Arang and his students conducted teluh so that many people of King Erlangga died. This was done in the cemetery with magical gestures in addition to the ferocity of the Calon Arang students who occupied the place of the larung in the north, the guyung in the east, the mahisa wedana and the lenda and Calon Arang in the middle. This position is called manca dasa. Then in other places they process in the catus pata as a symbol of the world and the center of Calon Arang in the middle towards perfection. Larung in the north, Guyung in the south, Lendya in the east and Gandi in the west. In the north-east position of the lende, in the north-west is filled with
mahisa wedana, in the south-east is filled by weksirsa and in the north-west is empty, which refers to the concept of nawasanga sanctity in Bali now.

Next in contact between Mpu Bharadah with Calon Arang shows various conflicts and secret wars, finally led to the concept of Mpu Bharadah complaining about Calon Arang. Starting from the marriage of Mpu Bahula with Ratna Manggali, her mother's reading (Calon Arang) was known to be very secret named lipyakara (a sacred book for magic / literature). When Calon Arang was leaving the lipyakara book was taken and handed over to Mpu Bharadah. Actually the library is sacred, which contains the main things about the path to goodness, perfection, the peak of the secret of knowledge. Why the library was directed towards the wrong path by the Calon Arang, Calon Arang leading to the left (witchcraft / teluh).

Mpu Bharadah walked from the dormitory to villages that were affected by the disaster, he found several bodies and sprinkled with holy water (tirta gangga merta), then finally the person came back to life. The Pastor's journey continued toward the southwest past the grave with a moor border there was the sound of crows loudly, the sound of dogs howling but when the pastor came the sound of crows and dogs suddenly stopped. There was a woman crying hugging her husband who died and then asked the priest's help, the corpse revived after being helped by the priest and told to go home. There is one more body but it has been rotten, by the priest because the corpse has been rotten can not live again and his wife will meet after death with Mpu Bharadah will show the way to heaven for that person.

Finally, in the middle of the grave were found two students of Calon Arang; Weksersa and Mahisa Wedana. When they saw the pastor coming, they approached and saluted at the priest's feet and begged to be released from bad deeds from the pastor. The preacher said, "It cannot be ruwat, if not by the Calon Arang first, tell him that I am here".

On the other hand, Calon Arang just faced Batari Bagawati (Durga) in a secret conversation and gave instructions. Eventually Calon Arang met his father-in-law in the cemetery, saying Calon Arang was given primary advice. The priest opened the evil of Calon Arang, it cannot be ruwat because he has done evil, the filth of the world, the suffering of the world, killing the whole world. You cannot be free from sin, if you do not go through the way of dying as you wish. You must know the ins and outs of deliverance, you must be free from sin,"My sins are so great in the world, please make me free the priest, if you have mercy on the in-laws." said Calon Arang.

A secret war between Calon Arang and Mpu Bharadah, Calon Arang was angry at being refused to ruwat. Finally Calon Arang shows magic power by burning geroda (banyan), then the banyan tree is forfeited. Likewise, the Calon Arang finally was burned by Mpu Bharadah for his sins, because it was too much, Mpu Bharadah had not yet given the teachings of Sanghyang Darma, so Calon Arang was revived. Calon Arang said "Why was he revived?", Mpu Bharadah said he had not been given the path of death he was aiming for. Finally Calon Arang was killed and found a way to heaven.

Whereas the Weksirsara and Mahisawedana waited several years to be taught by Sang Hyang Darma
and to be able to follow the Calon Arang.

Then after the kingdom of Daha is divided into two namely Kediri and Jenggala, then peace works. So the patih and kanurukan both want to learn the sanghyang darma and follow the holy journey, the petition for learning darma and tapa. The king taught his two students, then saluted the priest he respected, while rubbing the dust at the priest's feet (sarwa wiping the dust of an emperor's greeting the mahaprad).

Sang Wedawati welcomed the arrival of Mpu Bharadah who had long taught Sanghyang Darma at the palace; "He also said," When you will reach the moksa?". My master's daughter wants to follow my mother immediately". Finally, together with the Weksarsa and the Mahisawadana came with the desire to be moksa. The pastor's answer "You wait to be moksa three more years to meet me, so please stay here." The priest (judicious) and his daughter moksa, he disappeared, he will not see his body again, like not to return sorrow (moksa namu-nama mur ilang pwa sira, sama mur ta sira tan pabalik duhka. (50b).

After the priest get the moksa, Lemah Tulis Dormitory given the name Murare, katekan ning mangke, who lives there is his son, Mpu Yaj Swara. So that the Luwih Citra Dormitory called Kabujangga Dibyadi Anget penetrated up to Rupit (Bali Strait) until now.

IV. CONCLUSION

Calon Arang are traditionally stored in various places in Bali and overseas. For the purpose of obtaining valid texts from the philology study, the tracking and comparison of the contents of the oldest texts were carried out. The text harbored Shiva-Buddhist cultural and religious values in Bali. Based on content, Calon Arang talk about Shiva-Tantric and Buddhist dialogues such as Buddhist priest Mpu Baradah on Buddhist values and Shiva Tantric dialogues with Calon Arang, Lenda, Lendi, Guyang, Larung, Mpu Bahula, and King Erlangga about Buddhist teachings and values. and its application at that time.

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